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James White.
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James White Jr.

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Warnings from the Dead. | -

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Evils as would bring | them

| In Two Discourses, | Oc-
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Especially unto | Young Persons | to Beware | of such
bring | them to the Dead. | — | By Cotton Mather. | —
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Warnings from the Dead. c

OR
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Unto
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to Beware

Of such EVILS as would bring
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the Exchange. 1693.

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CHWY

ALL PEOPLE

LONG PERSONS

Some Points

Wind blow as 2000 ft. high to
base of the cliff

ЛЕНТАМ ВОТРОС

The Two Discourses

Condemned for a Sentence of DEATH
Promised no Harm by Ultra-Power
Terrorists together with all
the COPIES of the
same now sent to the
Court of Appeal to be
tried by the High Court
of Justice of the
Commonwealth of Australia.

• *ausführliche* *und* *ausführliche*



A Blessed Medicin for Sinful Madness.

A Discourse, Occasioned by a Sentence
of DEATH, passed upon several
Malefactors, who were then in the
Congregation.

Ecclesiastes IX. 3.

*Madness is in their Hearts, while they
Live, and after that they go to the Dead.*

IT is a very doleful Thing, that upon the Reading of this Text, I may do as our Saviour, upon a better Occasion did; even Shut the Book, and Begin to say, *This day is this Scripture fulfilled in your Eyes.* The Beginning of it ha's been wofully fulfilled by the *Mad Lives* of some unhappy and condemned Malefactors, who make a Sight in this house at this Time, very moving unto all Spectators. The Endeavour of one Sermon more is to be bestow'd upon them before

D they

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they *Dy*, that their *Madness* may not accompany them unto their Execution, *pass* to be cured only by *Death*, which is indeed an *Effectual*, but a very *miserable Cure for all Diseases*.

We have in our Text, *A Wise man*, describing of a *Mad man*. Tis an *Impenitent* and an *unreclameable Sinner*, which hath here the Title of a *Mad man* too justly put upon him ; and the *Madness* of such a man hath both the *Cause of it*, and the *End of it*, here *Assigned*.

First, For the *Cause of this Madness*. A great thing that inspires wicked men with so much *Madness* is, their *Observing*, *That there is one Event unto all*. Many a man is too *Pore-blind* to see any Difference between *Good* and *Bad* men in the World. As to the *Comforts* of this Life, he sees an *Ishmael* to live as long as an *Isaac*, an *Epicure* to fare as well as an *Abraham*. As to the *Troubles* of this Life, he sees a *Job*, a *David*, a *Lazarus* in as terrible Distresses, as any that befall the worst of men, and *Saul* and *Jonathan* in their Deaths not *Divided*. What follows now ? *Madness is in their hearts while they live*. That *pallage*,

passage, *While they live*, notes the continuance, and Obstinacy of the Malady. And for an Instance, this *Madness* Expresses it self particularly, in that one *Mad Imagination*, *That the basest Life here, is better than the best hereafter*; or as the Proverb in our Context has it, *A Living Dog is better than a dead Lyon.*

Secondly, For the *End* of this *Madness*. Tis here concluded in that clause, *After that, they go to the Dead*. A clause capable of a Various Interpretation. Some carry it, as a further Account of the *Promiscuous Events* happening both to *Good and Bad men*. They both *Go to the Dead*. But we may rather conceive the *Issue* of the *Madness* that is in wicked men, here pointed at. It Expires in *Death*; of which *Death* we must understand, That it is Agreeable to the *Life* which went before; and therefore a *Wretched, Woful, Shameful Death*, a *Death in Madness*, and therefore a *Death in Misery*, must be imply'd in this Assertion. Wherefore the *Doctrine*, which demands your Attention is, DOCT.

A *Sad Death*, after a *Mad Life*, is, the Condition, which Incureable *Ungodliness* is attended with.

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We have Two very Sorrowful Subjects to discourse upon ; and therefore my whole Sermon must be like *Ezekiel's Roll*, full of *Lamentation and Mourning and Wo.*

The first PROPOSITION which do's Arrest our Thoughts, is this,

It is a Mad Life, that Ungodly men use to Lead.

There is an Horrible *Madness* which do's possess the *Hearts*, and thereupon pollute the *Lives* of all ungodly men. Every Penitent in this Assembly, will in much Bitterness of Soul, confess the Truth of this Proposition, and say, *None but Mad men would ever do as we have done !*

The *Word* of God calls every thing by its *Right Name*; and Ungodly men are called *Mad men* in those unerring Oracles. As the Preacher tells us, in Ecc. 2.2. *I said of Laughter, it is mad ;* So do's the Bible assure us concerning the Merry Jolly Sinner, *He is Mad, & there is a Madness in all his ways.* It assures us concerning all that Renounce and Forsake the Blessed God, in Jere. 50. 38. *They are mad upon their Idols.* Our First Father by his Fall, gave himself

for Sinful Madness.

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self a sore blow in his Head ; he Crack'd and Craz'd his own *Brain* ; and the *Madness* hath ever since run in a Blood ; his poor Children derive it from him. Hence tis the Name of a Sinner, in *Psal. 14.1.* *He is a Fool !* and *Solomon* who Preach't and Wrote with some Imitation of his Father, do's espouse that *Phrase*, as the most proper to denote, *A Sinner*, by. Now it specifies but a Degree of the same Distemper ; the *Dotage* of a Sinner quickly grows up into *Phrensy*, which makes a perfect *Mad man* of him..

Truly, the World is almost an Entire *Bethlem*, and none but that infinite Wisdom, which keeps the *Waves of the Sea*, within their Bounds, could Govern the *Madness*, and manage the Exorbitancies and Confusions of it.

Let us a little reflect upon the *Symp-*
to mes of *MADNESS*, which appear in
the *Lives* of ungodly men..

First. An ungodly man, *Believes* like a *Mad man*. His *Fancy*, like a *mad mans*, is disturbed and depraved, and he hath very Ridiculous Opinions in his mind. His *madness* lies in that, in *Isa. 5. 20.*
To call evil good, and good evil ; to put

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darkness for light, and light for darkness. He hath such *Frantick Whimseys* in him ! What thinks he of God ? He madly thinks, *God is altogether such an one, as my self.* What thinks he of Christ ? He madly thinks, *Christ is a Stumbling-block and Foolishness.* What will he think of Religion ? He madly thinks, *What is the Almighty that I should serve Him, and what profit shall I have, if I pray unto Him ?* He hath mad Thoughts about Sin, as if, *The Stolen Waters of it were sweet.* He hath mad Thoughts about the World, as if, *Here were his Resting place.* And he hath as mad Thoughts about himself : with a *Laodicean madness* in him, he counts himself, *Rich and Increased in Goods and having Need of Nothing, when he is Wretched and Miserable and poor and blind and naked.* Go into a *Casa de Locos* among the proud Spaniards, and you shall see one fancying himself a *King*, another a *Pope*, and a third, an *Emperour*. Such a *Swelling madness* is in every ungodly man ; he do's really count himself, *The best man in the World.* The Word used for *madness*, in our Text, is one that carries *Pride* in the *Signification* of it.

The

The Vapours of *Pride* have disordered the Head of an ungodly man. And in all his Thoughts, he will be sure to Contradict whatever the Blessed God ha's Revel'd unto us.

Secondly. An ungodly man, Chooses like a *Mad man*. We say, *Quis nisi mentis inops?* Who but a *mad-man* will Refuse offered *Gold*, and prefer a Counter, or a *Gew-gaw*, before it? It is the way to Try a *Fool*; set a piece of *Gold*, and some sorry *Trifle* before him; if he choose the *Trifle* rather than the *Gold*, he is, *A Fool*. Such a *Mad fool* is every ungodly man! His *Choise* is mentioned in *Isai. 66.3.* They have chosen their own ways, and their soul delights in their *Abominations*. There are Various Objects presented unto the *Choise* of the Sinner; but what a *Choise* do's he make? There is both *Life Eternal* and *Eternal Death* set before him; but so *mad* is he, that he chooses *Death* rather than *Life*. His prodigious *Choise* is that in *Jere. 2. 13.* They have forsaken the *Fountain of Living waters*, and have beween them out *Cisterns*, broken *Cisterns*, that can hold no water. What a *mad-man* is he? On the one

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side, *Wisdom* offers unto the Sinner those *Spiritual Riches and Spiritual Honours, & Prov
Eternal Priviledges*; on the other side, *Punis
Satan* offers unto him, *A few Short-liv'd befor
sensual Delights, that shall forfeit all the
Blessings of the New Covenant forever*; *Icito*
but like a *mad-man* he chooses the of
fers of *Satan* before those of *Wisdom*. *Exp*
He may have his Choise, and that pro
fer is made unto him, Ask what thou any
wilt have, and thou shalt have it, though was
there be more than the half of a Kingdom be c
in it. But this *Mad-man*, he chooses *Para*
a Straw before a Crown, before a Throne is a
He chooses a Dunghel, yea, a Dungeon, he
*before a Kingdom. He had rather have *ha's**
*Husks with Hogs, than Bread in the *his**
*Heavenly Fathers House. A Pebble Stone, *gels**
*or a Barley Corn, is of more Esteem *Hou**
*with him, than the Pearl of great price. *Im**
*Behold, a very Stupendous *Madness* here! *whi**

Thirdly. An ungodly man ha's the *Loss*
Rashness, and Boldness, of a mad-man in
him. He troubles not himself with
any, Wherfores, and, What if's? He
do's not ask himself, Wherfore did I
come into the World? Nor, What if I
go out of the World before I have made
better Provision for it? He is one of
those,

ner those, whose Pourtraiiture we have in
Prov. 27.12. *The Simple pass on and are
Punished.* He Drinks all that he sees
liv'd before him, and he never ponders, *Is
there no poison in it?* He is not Sol-
ver; licitous about the Dangers, and the
of Downfalls, which he is continually
Expos'd unto. And hence he permits
himself to be cheated, worse than ever
thou any mad-man was. Doubtless, *Adam*
was *Mad*, when he suffered himself to
be cheated of his Innocence and his
Paradise, with an *Apple*? The Devil
is a notable Hucster and Juggler! and
he cheats the *mad* Sinner of all he
ave ha's; the *mad* Creature will part with
his precious *Time*, though all the An-
gels in Heaven cannot Recal one *Lost*
Hour of it; and he will part with his
Immortal Soul, though the *Gain* of the
whole World, would not Repair the
Loss; The Devil gets these things of
him, for a *Song*. And he runs as
Mad Ventures, as he makes *Mad Bar-
gains*. There is that foaming *Madness*
in him, that he Values not the Ter-
rors of the Almighty God; He hears
the *Threatnings* of God, He sees the
Judgments of God, for Sin, and yet he
will,

will; Go on still in his Trespasses. He
do's, as we read in Jere. 8: 6. *As the
Horse rusheth into the Battel.* Though
he is fairly Warned, that if he Venture
on in his Evil ways, the Omnipotent
God will make him feel the force of
His Iron Fiery Arms, *What cares he* ?
He goes on in the Rage of Sin, and
mocking at fear, he playes with Folly
before the Canons Roaring Mouth.
Such a furious *Mad-man* the ungodly
Sinner is !

Fourthly. An ungodly man, like a *mad-man*, endeavours the *Hurt* of all
are about him; especially of those by whom his own *Good* is most Endeavoured.
His *madness*, makes him given to *mischief*. We read in Eccles. 10: 13. about, *Mischiefous madness*. That is it which the Sinner is under the continual Hurries of; and as tis said in Prov. 10: 23. *It is a Sport unto a Fool to do mischief.* He is always doing mischief to himself. He do's what is worse than tearing his own *Hair*, cutting his own *Flesh*, and killing his own *Children*, which *mad-men* use to do; for with a Thousand Stabs and Wounds he *Wrongs his own Soul*. And, he is doing

for Sinful Madness. 11

doing mischief to others too as fast as he can. The Estate, and Credit, and the Health of his Neighbours all fare the worse for him ; they find him, A Mad-man casting Fire-brands and Arrows and Death. Nor is he content to Go to Hell alone, but he draws as many with him thither as he can. But especially, if any man shall go to Hell to restrain him or Oppose him in his Extravagancies, this *mad-man* will grow yet more outrageous at it. It was a Quality which *Balaam* was marked for, in 2 Pet. 2.16. *The Madness of the Prophet*. Wherein did he show his *Madness*? In this ; That when he met with a Stop in his way, it flung him into such a Passion, that there was no coming a near him. Tis thus with such a man ; *Tell him the Truth*, and he'll treat you like the most mortal and cruel Adversary : Go to Stop him, or bind him, or thwart him, and you had as good *Meet a Bear bereaved of her Whelps*. And hence his Vexation Spends it self upon the Faithful Ministers of God with a peculiar Animosity ; if he see such an one, he cries out, *That man, I hate him* ! if he meet such

such an one, he crys out, *Have I found thee; O mine Enemy?* He cannot Endure to be Controlled in his Wick-
ednes.

Fifthly. The ungodly man has, *The Devil in him.* There is an Unaccountablean Unexpressible Interest of *Satan* oftentimes in the Distemper of *madness*. It was a common sentiment among the Jews of old, That *madness* was oftentimes produced by an *Invasion* and *Possession* of Evil Spirits; Especially, if the *madness* were *Sine Febri*. Hence they said in one of their Slanderous Elasphemies against our Lord, as in Jch. 10.20. *He bath a Devil, and is mad.* It is often some *Devil*, which takes Advantage of the Poisonous Fires which *madness* is inflamed with, to carry on the hideous Hurly Burly's that are in the minds of the Distempered. Hence also t'was said concerning one that was *mad*, in Matth. 17.15, 18. *He is Lunatick*; that is, one Distracted at certain Times of the *Moon*. And it follows; *Jesus rebuked the Devil.* Be sure, An ungodly Sinner ha's this point of *madness* in him, That he is under a Remarkable Energy of the *Devil*.

Deſti- Devil. It was ſaid unto a Cheater, in
Act. 5.3. *Why hath Satan filled thine Heart?* And ſo it may be ſaid of every other Sinner, *Satan hath a Strong-hold in the Heart of ſuch a Sinner.* He hath given himſelf up to the Devil, reſolving and engaging, *To walk after the Prince of the Power of the Air.* He haſt a thouſand times over ſaid unto Satan, as *Ahab* to the Syrian, *I am thine and all that I have.* And hereupon, He is mov'd by the Devil, and led by the Devil in his whole Converſation. This is his *Madness while he Lives!*

But what becomes of him afterwards : This is the Buſineſſ of The Second PROPOSITION, Which we ought Soberly to meditate a while upon. You are now to hear, That

A Sad Death is that which the Incureable Madness of ungodly men brings them at length unto.

This is a Thing that ſhould reach the Heart of every Person here ; but especially of thoſe who by a more ſensible Approach of Death, have it ſaid unto them, *Set thy Soul in Order, for thou ſhalt Dy and not Live.*

First, There is a *Natural Death* which the *ungodly* men must have *Experience* of. They must *Go to the Dead*, which *Poison* godly Rotting in the *Grave*. This is a thing which there is no avoiding, and, *There is no discharge in this War*. Will the *Wealth* of the *ungodly* man *Excuse him from Dying*? No. This is laid, in *Psal. 49. 6.* *They that boast* *themselves in the multitude of Riches, can- not Redeem from the Stroke of Death.* Will the *Strength* of the *ungodly* man *Excuse him from Dying*? No. This is laid in *Job 21. 23.* *One Dyes in his full strength.* Will his *Hincour* Protect him from it? No. This was said in *Psal. 82. 6,7.* *I have said, ye are Gods, but ye shall Dy like men.* Will his *Wisdom* defend him? No. This was said in *Psal. 49. 10.* *The Wise men Dy.* The man must come to it, whether he will, or no. And there is a double *Sadness* in the *Natu- ral Death* of an *ungodly* man.

First. His *Natural Death* is the Execution of a Divine and a Dreadful Curse upon him. It was Gods Curse for our *Sin*, in *Gen. 3.17.* *Thou shalt surely Dy.* The *Sting* is taken out of that Curse, to the true Believer, and the

for Sinful Madness.

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the Snake ha's more of Cordial than of Poison in it. But the Death of an ungodly man comes upon him, as part of the Punishment and Satisfaction which the Vindictive Justice of God calleth for. The Justice of the Great God, will not let such a Transgressor Live ; but will Pay him home the Wages that his Faults make due unto him. The Blessed God will not let his Creatures any longer groan under the Burden of serving such a Monster, and therefore He gives to His Officer Death, such an order as this, Go Marshal, Take him away, carry him to his own place !

82. Secondly. His Natural Death hath often some very Dismal Circumstances to Embitter it. It is said of some, in Jere. 16.4. *They shall Dy of Grievous Deaths.* There occurs frequently some Grievous Accident, in the Death of a notoriously ungodly man. Perhaps there may be some Grievous Plagues and Pains upon him in his Dying Hours. Or, an Early Death, and also a Sudden Death, which is a Grievous Death to a man that ha's not made his Peace with God, though it be not so to a Believer ; such a Death may be his portion. Yea,

it may be that a *Violent Death* may seize upon him, and this by the Hands of a Common Executioner; the *Sword* of Civil Justice may take him off, and *Men Clapping their Hands at him, hisse him out of his Place.* This is the Grievous *Death* which many a forlorn Creature comes unto. But it were well if *This* were all. There are yet more terrible things to be laid before you. For,

Secondly, There is an *Eternal Death* which ungodly men are Obnoxious unto. They must *Go to the Dead* which ly Roaring in the Fiery Bottom of Hell forever. *Death* arrives unto them, with such an horrible Train, as we have represented in Rev. 6.8. *Behold, a Pale Horse, and his Name that satt thereon was Death, and Hell follow'd with him.* Ay, This is that which makes their *Death* look so Pale, so Ghastly, so Hideous; *Hell followes!* It is that whereof we are told more than once in the Old Testament, as in Pfar. 9.17. *The wicked shall be turned into Hell.* And that it may not want Sufficient Witness, we have it over and over Confirmed in the New, as in Mat. 25.46. *The Wicked*

Wicked shall go away into Everlasting Punishment. If a man go Christless and Graceless out of This World, he passes unto Various Torments in Another; and these make up the Second Death.

Now the Sadness of the Eternal Death, which falls upon an ungodly man, ha's these Aggravations in it.

First. It is an *Intolerable Anguish* which he shall then be Tortured with. Doubtless there will be multitudes of Miseries to Cruciate the ungodly man among the Damned In all those things wherein he can be *Sensible*, he shall be *Miserable*. But there are especially two things which *Hell* consisteth of; and those two the Scripture calls in Mark 9. fin. : *A Fire*, and, *A Worm*. There shall be a *Fire* to Vex and Scald upon a Damned Soul; and what shall that *Fire* be? Truly, It shall be the *Wrath*, the fierce and hot *Wrath* of the Great God, making Immediate Impressions upon the Soul. It is said in Heb. 12.29. Our God is a *Consuming Fire*. Our God, Will then flash in very Fiery Rebukes upon tho. Sinner, and as *Ps. 1.4. L. 3.* he shall be, *Destroyed*.

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By the Presence of the Lord. There shall also be a *Worm*, to Gnaw the very Vitals of a Damned Soul; and that *Worm* shall be an Enraged *Conscience*, making most Angry and Horrid Reflections upon the Condition of the Soul. It is said in Prov. i. 31. *They shall be Filled with their own Devices.* Out of the Sinners own *Corruption* will be bred a *Viper*, that shall keep feeding forever upon his very Heart within him. Alas, my Friends, what a formidable *Death* is this? They that have only tasted the Beginnings of it, in a *Wounded Spirit* here, have made the Town Ring with the Noises and Clamours of their Agonies. One so Visited, over-heating some body to speak about some Exquisite Anguish, Cry'd out, *All that is but a Metaphor to what I am feeling of!* O what a *Death* is that unto which the worst of Deaths is but a *Metaphor*!

Secondly. The *Eternity* of that *Intolerable Anguish*, will render the *Anguish* yet more *Intolerable*. We have it thrice over told unto us, in Mark 9. *fin.* *The Worm Dyeth not, and the Fire is not Quenched.* That the Calamities of the Damned

Damned will be *Truly* Eternal, is Evident both from *Scripture* and *Consent*. The *Scripture* asserts the *Eternity* thereof, Expressing it by the very same word which is used to declare the *Eternity* of God Himself; and it were easy to multiply. Quotations for it. The *Consent* of Good men hereabout, hath been such, *That the Church in all Ages hath Agreed in Receiving it as an Article of Religion*. The *Consent* of Bad men hereabout, is discovered in the Indelible *Suspicions* and *Felousies* thereof, which can by no means be wholly rooted out of their minds. That these Calamities will be *Justly* Eternal, is evident from This, That it is very *Just* for the measures of a *Pænalty* to be taken from the *Quality* of the Object Affronted and Offended by the *Fault*. As now; To kill a *Fly*, is a Sport for a *Beggar*, as well as an *Emperour*; but to Kill a *Man*, this is justly counted, a *Capital Crime*. Thus, It is an *Infinite* God that is Injured and Provoked by our Sin. Hence an *Infinite Wrath* is but proportionable thereunto. We cannot sustain a *Revenge* *Infinite* for the *Intention* of it; hence one *Infinite* for

for the Duration of it, is but very Reasonable. Here then make another Pause ! What an Astonishing Death is this ? To be under Inconceivable Vexations, for as many Millions of Ages, as there are Stars in the Sky, or Sands on the Shore, or Drops within the Ocean, and yet be no nearer to the period of them, than the first Moment they began ! Ah ! Lord, I am afraid of thy Judgments ! Well might once a poor Sinner say, If I were to Endure the wrath of God for a Thousand years, I might go through it ; but Eternity, Eternity, that Amazes me !

But what Improvement is to be made of such things as these ? For the

First USE.

There is both *Comfort* and *Counsi*hence to be laid before those that have beeđ Cured of their *Madness* by a true Conversion unto God. Some of us there are that have been brought unto a Right sense of things, by the Receiving of the Holy Spirit, and unto a just Contemplation and Reformation of our Manners. We may indeed with much Humility look back, and say with the

Apostle,

Apotle, in Act. 26. I. I. I. was once Ex-
ceeding mad. We were Mad and worse
han so, when we Liv'd without God,
and without Christ, and without Hope, and
went along without Fear or War, in the
Lew'd Courses of our Unholyness.
But our God ha's reduced us unto a
blessed measure of Sobriety, by Changing
of our Hearts within us. Now,

First. There is Rich matter of Com-
fort, in our Cure. Our Deliverance
foretels many Comfortable Things unto
us; but This Particularly, That it will
not be a Sad, but a Sweet kind of Death,
which we must quickly Encounter
with. We shall shortly Go to the Dead,
and this is one of the Greatest, the
Blackest Fears that we are Afflicted
with. But, be now assured, Ye Recov-
ered Souls, That when you go to the
Dead, you shall not Go to the Mad. In-
deed you shall then be Gathered ~~unto~~
your People, as his said, Abraham was.
But who are they? Not the Male
people, whose boisterous Excesses were
unto you alwayes Abominable here.
No, a Departing Saint sometimes
pleaded that with God, Lord, Let me
not go to the with the Wicked forever, for

I did not care to be with them here ! But the people which you shall go unto, will be that, in Heb. 12.22, 23, 24. An Innumerable Company of Holy Angels, and the Spirits of Just men made Perfect, and Jesus the Mediator of the New-Covenant. Happy Souls, Never then be Afraid of Dying any more. T'will be but going from a World full of Dangerous Madmen, unto the most Reasonable and most Desirable Society that ever was. Well then, when Grim Death layes his Cold Hand upon you, methinks, he should look pleasantly ; he says, Come, will you go ; I wont hurt you ! and you should answer, Yea, Friend, with all my Heart ! Do not now tremble at his Approaches, as before, A King of Terrors, any more !

But, Secondly, We are to find matter of Council, on our Cure. Particularly,

First, Let us be Thankful that we are Cured our selves. To be Restored from Natural Madness is a most Invaluable mercy ; much more, to be Restored from Spiritual. What Praises, Millions of Praises, must our Glorious Physician have ! The people were Surprised,

Surprised, when they saw a Madman in Mark 5.15. *Sitting, and Cloathed, & in his Right mind.* Surely, That man must fervently and forever Love the Lord Jesus, that had Healed him. Christians, Tis our own Case. As he said of old, *This I know, that I was Blind but now I see ; So may we say, This I know, I was mad, but now tis otherwise.* Let us then with a Right mind admire and adore the Lord our Healer. Nebuchadnezzar did so, when he came out of his *Lycanthropy.* And let us herewithal, be much in pondering, *What shall we do for the Honour of Him that hath wrought such a Miracle ?*

But, Secondly. Let us be concern'd for others that are not Cured yet. Alas, we may see the Streets full of Madmen from Day to Day ; and as twas said of Egypt, *There was not an House, in which there was not one Dead ;* So may it be said of This Place, *There is hardly an House wherein there is not one Mad.* O Let us make them the Objects of our Pitty, and the Subjects of our Prayer. Let us mourn over them with a very deep Affection ; and if they give never so much Affront and

Abuse

Abuse unto our selves, Let us resent it no otherwise, than we would the Tricks of a *Mad-man* : but say for them, like our Saviour in Luke 23.34. *Father, forgive them, for they know not what they do.* Let us do them all the Good we can ; If it be in our power, Let us *Govern* and *Restrain* all the Freaks which they are madly ready to run into ; and Let us carry them in the Arms of our Supplications unto the Lord Jesus, for His Help, as the Friends of such people did of old. O be concerned for them ; *they know not what they do.* Tis in Compliance with this Advise, that I shall now myself, pass unto a

Second USE.

Let all ungodly Persons be now call'd upon to Take-heed of that *Mad-Life* which will bring a *Sad-Death* upon them at the Last. To speak *Reason* unto such as are *Mad*, may seem a *Mad* and a *Vain Attempt*. But that God who bid His Minister to *Prophesy over the Dead*, ha's made it a *Reasonable* Thing for us also to, *Prophesy over the Mad*. Let me then Apply my self to all those Carnal and Careless people here,

here, that are Madly pursuing the Interests of the *Flesh*, and the *World* and the *Devil*, and *Forsaking* their own *Mercies*. Poor Souls, what a Wretched and a Raving State is it that you are in? It was denounced as a very direful Calamity, in Deut. 28.28. *The Lord shall smite thee, with madness.* Tis that which every despiser of Christ, and Life, and Holiness, is most Prefiguously *Smitten* with. But, O Stop, O Stand, O Come to a little *Consideration*, if you can, before you Go to the Dead, and the Cure be, *All too Late!* Though Sinners are desperately *Mad*, yet with a Word of *Advice* God can make a Word of *Power*, to reach unto their Souls, and they may be made *Sober* if the *Alſufficient Grace* of God accompany His dispensations. I First *Boiu my knees unto the Father of Spirits*, for the Concurrence of His *Grace*, and I shall then set before every ungodly Sinner, these few Directions for the Cure of his *Madness*.

Direction. I.

Accustomie your selves to Argue upon your own Condition. Let me say to you, as in *Mat. 46.8.* Show your

selves men, O ye Transgressors. Y
that play the Fool, every Day, be p
swaded once to Play the Men. A
like men by Arguing upon your ow
Affayrs. Argue, and Ponder wi
your selves, *Whether you Act Wisely or no*.
Think, whether you would count th
to be Prudence in your *Temporal*, whi
yon do every day in your *Spiritual* co
cerns. Ask your selves, *What Good*,
what End you can propound in what a's
are doing of; and see well, whether
there be, *Nothing unworthy of a man* bat
in your Deportments.

Direction. 2.

Avoid the Company and Fellowship of
them that *Madness* is yet Prevailing
in. Achish of old would not Endure
one that pretended *Madness*, to be near
him; said he, *Have I any need of mad* of
men? So impatient be you, of an
Familiarity with Vicious men; if any
such Entice you to join with them in
any of their Impieties, then say, *Wh*
shall I get by being among mad-men
Depart from me, ye workers of Iniquit
It was the Wish of the Apostle Paul
in 2 Thes. 3.2. *To be Delivered from*
unreasonable and Wicked men. O T

Y^e Hell upon Earth to be among them !
be p^{re} you are Entangled in any Knot
them, I Pray, quickly Deliver your
ur o^w lives. Their Midness has This Peculiar
er wi^t it, that it is Contagious. As the Bit-
ly or m^u g of a Mid Dog, disposes a man to
unt th^e ap, and Pant, and Perish, just
l, whi^c like the Dog that has bitten him : thus
ual co^m is with many a man, when the Ve-
Good, come and Spittle of a wild Companion
bat j^a's infused it felt into him. O that
hether every Soul were awfully mindful of
a man that Admonition, in Prov. 13.20. He
bat walks with the Wise shall be Wise,
ut a Companion of Fools shall be De-
ship d^o rroy'd.

Direction. 3.

Remember and Consider much, That
you are Going to the Dead. The Thoughts
of Death have a marvellous Efficacy to
Compose and Settle the Midness of
our Hearts. If you find your selves
Mad upon any thing, the way to allay
What Midness will be, by thinking, I
men am to Dy Shortly ! Let the First Death
be often in your Thoughts ; and of-
ten say with your selves like Job, in
Chap. 30.23. I know that God will bring
me to Death. Are you Mad upon any

Pleasures? Then think, Tis but a Moment that I can Enjoy them. Are you Mad upon any Profits? Then think, I must be gone from them all, within a Little while. A Clod of that Earth, which must Ere long be laid upon us, we should find a wonderful Cooler of all that Madness which we are carried away withal. A Mad Sinner will say of a thing that he never thought of, *I thought no more of it than of my Dying day.* Forlorn Soul, I believe thee. Didst thou think of thy Dying day, we shou'd see more Sobriety in thy whole Behaviour. Let the Second Death also have a room in your Thoughts. It is a smart passage in Eccl. 11.9. *Rejoyce, O young man, in thy Youth; yea, that I will,* says he; he thinks the Wise man in Earnest, and mad mirth is an aff with him. But stay there! Hear what a Reprimand follows hereupon, *But, Know thou, that for all these things, God will bring thee into Judgment.* Even so, Let the Mad Sinner Know, that God will call him to a Reckoning for all his Mad Frolics here; Know thou, that there is an Eternity of Destruction and Confusion for them that now live.

we without the Fear of God ; *Know* *you*, that the Contemners of the Lord *Jesus*, and of His Word, and of His House, will be *Broken sore in the Place of Dragons* World without End. This Knowledge actually and frequently revived in us, would strangely remove that *Madness* which is in many of our Souls.

These Directions are useful unto all the *Mad* Sinners here. But I must Press them, with a very Particular Inculcation upon *You*, the Condemned Persons, whose *Madness* has been so fatal to you, that for it you now see your selves apace *Going to the Dead*. Poor Creatures, You must Confess, That if you had not been *Mad*, you had never come to stand under a Sentence of Death in Irons here. Tis because you have been *Mad*, that you are now clapt in Chains, as *Mad men* use to be ; for this tis, that you are come to *Sit in the Shadow of Death*, being bound in *Affliction* and *Iron*. Some of you have professed, That you would rather go to the Death which you are sentenced unto, then return to such a Life as

you have Led heretofore. God grant there may be Sincerity in that Profession! I am sure, There can be no Sincerity, if you either *Affirm* what you know to be *False*, or *Deny* what you know to be *True*, as too many of you do. Tis notorious, *That you have gone astray in the Greatness of your Folly*; and that you are come to own it, is a Sign that your *Madness* is beginning to Decline. We are now concerned, that you may not *Go down to the Congregation of the Dead*, before your *Madness* be Sufficiently rooted out of your Souls.

I am to tell you,

First, That you have been fearfully Mad all this While. You were indeed *Born like the Wild Asses Colt*, and so you have lived all your Days. Was it not a *mad* thing for you, to follow the Motions of the Devil, rather than to follow the Motions of the *Saviour*, as you have done, in all your Conversation? Was it not a *mad* thing for you to make yourselves the Common *Enemies of mankind*, when you were in a Country, where no man who did not Scorn to Work, need fear to Starve?

Has

Has it not been a *Mad* thing for you to sell your *Lives*, yea, to sell your *souls*, for a little *Meat* and *Drink*, when you might have secured *Food more Convenient for you*, by preserving your own *Lives and Souls*? When *Esau* hrew away a *Birth-right* for a *Breakfast* he was not half so *mad* as you ! Methinks, you should make, *A Great and Exceeding bitter Cry*, at the mention of it ?

I am to tell you,

Secondly, That a true *Repentance* is the Thing your *Madness* must be Rectify'd withal. Tis *Repentance*, which must *Undo* now in a few days, all that you have been *Doing* ever since you came into the *World*. *Repentance*, I say ; a Great Word : What is *Repentance*, but a *Growing Wise again* ? You have been *mad* ; but by *Repentance* you must Bewail, and Confess, and For-sake all your *Madness* ; and by *Repentance* you must Repair to the Lord *Jesus* for the Redress of all that *Guilt*, and all that *Wo*, which by your *Madness* you are involved in. A *Souldier* that wast *Dy* for *Stealing* a few *Grapes*, went *Eating* of them on the way to

his Execution ; being rebuked for it, he answered, *Pray, Envy me not my Grapes, I have paid for them dear enough !* Alas, you may say, the like of all your *Mad Courses, I have Paid dear for those forbidden Grapes !* But for that very cause, you should now throw them all away. You are *mad*, and worse than so, till a Profound *Repentance* be discovered in you. Among the Romans of old, They that were under a Publick *Accusation*, betook themselves to a Squalid and Ragged *Habit*, a dejected *Countenance*, and the *Hair* of their Head ; and Face neglected ; and One famous man procured a Banishment, because he would not submit unto the Ceremonies. Doubtless, he was *mad* ! Surely, All that can show *Repentance* well becomes you, that are now arriv'd unto a righteous *Condemnation* ; neither *Earth* must keep you, nor will *Heaven* receive you, if your *madness* continue any longer.

I am to tell you, Thirdly, That if you now leave off your *madness*, you shall Experience Gods *Mercy* forever. Indeed, if your *madness* continue a little more, you shall be Turned out, not into a

Pasture

for Sinful Madness.

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my pasture with Bruits, as Nebucadnezzar was, but into an Hell with Devils forever. Nevertheless, Tis a very Unreasonable thing which I now have to set before you ; and a Million Deaths will be the portion of the man, that Encourageth himself to any further madness, from what I am going to say. But it is this, None of all your past madness will keep you out of the Kingdom of God, if you are now Sober for the remaining Hours that are before you. Though you are Going, you are not yet Gone to the Dead. Well, There is yet a Door of Hope set open for you ; Come in, and Welcome. We read concerning the *mad* Prodigal, That when he Came to himself, then his Father met him and kist him with a wonderful Affliction. You have been Prodigals with a Wit- ness ; but Return, Return, ye poor Prodigals ; and the Merciful God will yet say concerning you, *They are pleasant Children, & I will surely have Mercy on them.*

I am to tell you, Lastly, That if your own madness be Cured, you will Study very much to prevent the madness of other men. You will then Labour to Convince and Caution all that are about you, about those Paths of the Destroyer.

which your *madness* ha's heretofore been running on Head-long in. O do it, if you can. Especially, Those of you, that are *Young* in *Age*, though *Old* in *Sin*; do you call upon all *Young* men to beware of treading in the steps of *your* wicked *madness*. You have been like that *mad* *Young* man, of whom *Solomon* says, in *Prov. 7.7.* *He was a young man Void of Understanding*, and hence you have gone to the House of the Harlot, as an *Ox to the Slaughter*, & a *Fool to the Correction of the Stocks*. I beseech you, to leave a *Mark* upon those Hellish *Baudy-houses*; and upon all the other *Scandals* that have *Ruin'd* you. Shall I assit you in it? Behold, O *Young* People, that are now before the *Lord*; Here is one *Young* person that crys out, *My Sabbath-breaking ha's Ruin'd me!* Heres one crys out, *My Drunkenness ha's Ruin'd me!* Here's one crys out, *My Company ha's undone me* And they, all cry out, *My Prayerless Neglect of my God & my Soul, ha've brought me unto this.* O take the Warning, ye *mad* *Youths*; be Warned against all this *madness*, and *Flee Youthful Lusts* for ever! You see, you see, what *Youthful Madness* bringeth miserable *Soul* unto.



An Holp Rebuke to the Unclean Spirit.

Uttered on a Day when Two Persons were Executed for Murdering of their Bastard-Children.

JOB. XXXVI. 14.

*They Dy in Youth, and their Life
is among the Unclean.*

TIS a Text, whereupon you may this Day, in this Congregation, behold a very doleful Commentary ! You have before your Eyes, a Couple of Malefactors, whose Murderous *Uncleanness*, ha's now in their *Youth* brought upon them, a most miserable *Death*. May your *Hearts* now give a profitable Attention unto the *Use* that should be made of such a dismal Spectacle ; and of the Text now Read, which has been dreadfully fulfilled in the Spectacle. There are two Persons in this Assem-

Assembly, who shall never hear another Sermon; their *Unclean life*, is within these few Hours to be Extinguished by the Justice of God; ere the Clock that just now Struck, and the Glass that now runs, have done so, about five Times more, they are to be gone before God the *Judge of all*; and because they have been *Fools*, therefore their *Souls* before this *Night*, shall be *Required* of them. I Suppose, The *Circumstances* of *These* will oblige *Them*, to entertain the *Truths* of God, this Afternoon, with a most singular *Agony of Soul*; but, I demand this from *All* the rest of You, that the *Circumstances* of *These*, do quicken you all to mind, What you shall be told, concerning the *Lamentable Desolations*, which an *Unclean Life* do's bring upon the *Children of men*. Briefly, As Father *Latimer* once presented unto a great man, a *New Testament*, with this *Inscription* Embossed on the Cover of it, *Whoremongers and Adulterers God shall Judge*: Thus, I am to present, especially Young People, with a *Bible* this day, and show them this *Line* upon it, *They Dy in Youth, whose Life is among*

the Unclean. There was, you know, a man whose Name was Job, and that man was Perfect and Upright, and one that feared God, and abominated Evil. He was a Person of Quality, who dwelt in *Arabia the Happy*; and indeed, he made it *Happy*, by his dwelling there. Horrid and Hideous *Trials* nevertheless befell this Excellent Person; who under these *Trials*, was Visited by some Comfortable Neighbours, that yet proved but *miserable Comforters*. There were *Three* more Aged men, and all of them, Venerable Saints, of God, who took their Turns, in dealing with Afflicted Job, about his Condition before the Lord. But at length it came unto the Turn of a *Fourth*, named *Elihu*, who stood somewhat longer than the rest, in the Disputation; and among other Arguments, by that Eminent person handled, One in our Context is, *The sad plight of Ungodly men, in the Black day, when the Vengeance of God shall overtake them for their Ungodliness*: Especially when there is any thing beyond the Common measures of Impiety, in that ungodliness. There will come a Time, when the Wrath of God shall no longer forbear the Recompences, which belong

to ungodly men ; and in our Text, we have an Intimation, both *When*, and *Why*, such a Time shall come upon them. These ungodly Creatures are here called, *Hypocrites* in this Book of *Job* ; as they are justly also called *Fools*, in the Books of *David* and of *Solomon* : because every Sinner would be counted better than indeed he is. Now,

First, If you would know, WHEN, the Displeasure of God shall break upon the Heads of ungodly Sinners, You are here informed, *They Dy in Youth*. It seems, That an *Early Death*, a *Death* in the Prime, and Spring of their Days, is that whereunto they make themselves Obnoxious. In the Original tis, *Their Soul Dyeth* ; so that it is a *Spiritual* and an *Eternal*, as well as a *Temporal* Death, which is to come upon them *In Youth* : ---Some Read it, *In a Tempest*, or *With a Shaking* : and thus, it notes their coming to a Death, which may be called *Violent*; some *Storm* or *Stroke* of the Divine Anger, shall Violently hurry them out of the World. And there are who so Translate it, *They Dy Rearing* ; as if their Death were to be Embittered with such *Rearing Distresses* as Wretches upon the Gal-

lows use to be Turned over with. Be sure, Tis a *Woful* Death, as well as an *Early* one, that abides those who give themselves up to the Courses of Remarkable ungodliness.

Secondly, If you would know WHY, these ungodly Sinners are thus, overwhelmed, with the Indignation of God, You are here advised, *Their Life is among the Unclean*. It may be rendered, *Among the Sodomites*: and it is possible, that here may be an Allusion to the Destruction, that came upon the *Sodomites*, when our Lord Jesus Christ, giving a *Type* of the Conflagration which He will shortly make upon this Earth, Rained from Heaven the *Vengeance of Eternal Fire*, upon the *Cityes which He spared not*. q. d. They are for their Abominable Uncleaness, just like what the Young people in *Sodom* were; and therefore God shall in their Youth seize them with *Snares, Fire, and Brimstone, & an Horrible Tempest*. You may see however, That Uncleaness is a most remarkable Instance of *Ungodliness*: to say of one, *He is Unclean*, is to say, *He is very Wicked*. Receive then the *Doctrine*, which requires to be Lodged in your *Meditations*.

*An Early and a Woful Death, is the
Fruit of an Unclean and a Wicked Life.*

We have two *Assertions* here to be Advanced and mentained.

Assertion. I.

As a *Wicked Life* in general may be called, an *Unclean one*, so an *Unclean Life*, in particular is a very *Wicked one*. It is true, That all *Wickedness*, is called *Uncleanness*, in those *Oracles of Truth*, which never miscalled any thing. Thus, the *Wicked Nature* which we were all born into the *World* withal, ha's that said of it, in *Job 14.4. It is an Unclean thing.* Thus, the *Wicked Person* who do's *Renounce God*, ha's that said of him, in *Eccl. 9.2. He is Unclean.* All our *Sinfulness*, is call'd, *A Filthiness of Flesh & Spirit*. When a *Child of God* ha's asked, for a *Deliverance from Sin*, he so Expresses it, *Wash me throughly from my Iniquity, and Cleanse me from my Sin.* And a *man that Lives in Sin* against the *God that made him*, is denominated in *Job 15.16. An Abominable and Filthy man.* Why? Because the most *Loathsome, Dirty, Nasty Object* in the *World*, is not so *Distastful unto us*, as all *Wickedness* is unto our *God*, who is, *Not a God that bath*

bath-pleasure in Wickedness.

But then there is One peculiar sort of *Wickedness*, which the Term of *Uncleanness* is more strictly put upon ; tis the Violation of that *Chastity*, which is Enjoyned upon us, by the Seventh Commandment, in the *Holy, & Just, & Good*, Laws of our God. And why is this *Luxury* called *Uncleanness*, but because of a Special *Filthiness*, and *Ugliness*, which this Vice is attended with ? Indeed, such is the Wretchedness of the Corruption, in man, that it is hardly safe so much as to mention in his Hearing, the several kinds of this Damnable *Wickedness*. It was the Apostolical Council, in Eph. 5.3. *All Uncleanness, let it not be once Named among you.* And accordingly, The Holy Spirit of God here in our Text, as well as else where, has used a Notable *Antiphrasis*, to describe the worst *Uncleanness* by. The word for, *The Unclean*, is *The Holy* ; because it is not easy to find any word Convenient and Emphatical Enough, to set out the detestable *Unholiness*, that is in such *Uncleanness*. However, we may with some Scripture-Phrases, indigitate the Chief of those Diabolical Pranks, that are Committed by thole, whose

2. An Holy Rebuke to the

Life is among the Unclean. Breefly,

There is then a Cursed *Self-Pollution*, which is usually the first Pit of *Uncleanness*, whereinto they fall, that are, *The Abhorred of the Lord*. Wretches there are, that like Wicked *Onan*, do so Sacrifice their seed unto the Devil : and these are meant by those *Effæminate*, concerning whom tis said, in *1 Cor. 6.9,10.* *Be not Deceived, They shall not Inherit the Kingdom of God.*

There is next, an *Odious Fornication*, which is a further Step, of that *Uncleanness*, whereunto the Raging Lusts of men do carry them. Tis that, wherein *Unwedded Persons*, of both Sexes, do prostitute themselves ; and it is reckoned among those *Works of the Flesh*, whereof we are assured in *Gal. 5.20,21.* *They which do such Things, shall not Inherit the Kingdom.*

If they that have been thus *Unclean*, do come to *Marry*, it is well if the *Unclean Spirit* still haunt them not. There are Inexpressible *Uncleanesses*, in the *Married State*, which the word of God has Branded, in *Col. 3.5.* Under the Title of, *Inordinate Affection* ; for which *Thing sake the Wrath of God comes upon the Children of Disobedience.*

And

And sometimes, the *Uncleanness* grows into *Adultery* ; Yea, Perhaps a doubled *Adultery* : wherein the *Marriage-Covenant* is fearfully broken by Sinful Creatures, that Shake off the *Yoke* of God, imposed from the *Beginning*. The Iniquity so often Damned in the Word of God ; but especially in Prov.6.29,32. *Whosoever touches his Neighbours Wife, shall not be Innocent ; whoso Committeth Adultery with a Woman, Lacketh understanding ; be that doeth it, destroyeth his own soul.*

Sometimes also, There is an *Incest* perpetrated in that *Uncleanness*, whereto the Hellish *Fires* in the *Hearts* of men do carry them. They will needs Invade that Comfortable, and Profitable, *Order*, which God has Established in Humane Society, as now increased, for the Propagation of mankind. It was the *Edict* of Heaven, in Lev.18.6. *None of you shall approach to any, that is near of kin to him.* And to show, that such and such Degrees were not forbidden unto *Israel* alone, the Lord adds, *For in all these the Nations are Defiled, which I cast out before you.*

Yea, which is horrible to be Spoken ! such a Vile *Uncleanness*, do some among the debased Children of men, sink down into,

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into, that *Sodomy* and *Buggery* it self, which
ha's been among their Crimes. The Great God ha's had Occasion to issue
out such precepts, as those, in Lev. 18.22,
23---against such unutterable *Abominations* and *Confusions*. Alas, There is in
Europe, a Land Professing the Christian
Religion, where such Devillish Practices
are, they say, very frequent ; but flaming
Fire from Heaven will shortly de-
stroy that *Accursed Land*. Nay, And in
this *Land of Uprightness* too there have
been some that have thus *Dealt Wickedly*.
And I have one very wonderful Exam-
ple to tell you of it. In the Southern Parts
of this Country, about the Year 1641.
a *Beast* brought forth a Creature that
had something of an *Humane Shape*.
This Monster had a *Elephant* in one *Eye*,
just like what a loose Lew'd Fellow in
the Town, was known to have. This
greater Monster, being upon this Account
Suspected, was *Examined* upon that suspi-
cion, and upon his Examination *Confes-
sed* his Guilt of most infamous Bestia-
lities, for which he underwent a deserv-
ed Execution. You hear what the
Acts of Uncleaness are ; but I am to tell
you, That there are *Unclean Thoughts*,
which

self, which are Prohibited by the Lord our God ; even as in Math. 5. 28. *A Looking upon a Woman to Lust after her.* And there are *Unclean Words*, which are also prohibited ; Even, as in Eph. 5. 4. *Flibbiness & in Foolish Talking.* In all of these things, there is *Uncleanness*. But what shall be said of this *Uncleanness*. In One Word, It is a *Wickedness*. Tis Rebuked every where the whole *Bible* over. But indeed, I need not Appeal unto the *Bible*, to prove the *Wickedness of Uncleanness*. The Natural *Reason* and *Conscience* in man, will testify unto it. Even an *Abimelek*, a Philistine, will pronounce it, *A Great Sin.* Until the Souls of men, come to be debauched, into the Vilest of Degen- eracies, they cannot but see a World of *Wickedness* in this *Uncleanness*. Why, the plain *Wrongs* which all the Unclean do both to themselves, and others, are e- nough to make every sensible Person, say, *God forbid, I should ever do such Wickedness !* Wherefore, to pass on.

Assertion. II.

An *Early Death*, and a *Woful Death*, is likely to betide them that Lead such a *Life*. We should a little Particularize, upon both *Articles* in this *Proposition*. say then,

First,

First. The Death of the *Unclean*, is like to be an *Early Death*. Of *Uncleanness*, we may say as the Wise man says of the *Adulteress*, in Prov. 6.26. *It will hunt for the Precious Life*. The *Life* will be by that *Sin*, quickly prey'd upon. Tis the *Commination of God*, in Mal. 3.5. *I will be a Swift Witness against the Adulterers*. Truly, when our God comes to *Animadvert* upon them that live in *Uncleanness*, He will make a *Swift work* of it. As our Lord says, *I will Early Destroy all the Wicked of the Land*; Why, the *Unclean* of the Land, are some of the most *Wicked* in the Land. If you Enquire, *Wherefore* the Death of the *Unclean* must be an *Early One*? For Answer, This *Punishment* is both *Naturally* and *Morally* *Entail'd* upon them. *Uncleanness* is a thing that will *Cruelly wast* the *Bodies* of those that are *addicted* thereunto; as the *Apostle* saith, *He that Committeth Fornication, Sinneth against his own Body*. So may it be said of him that *Committeth* any other *Uncleanness* whatsoever. Tis said about *Uncleanness*, in Prov. 5.8,11. *Remove thy way far from her; Lest thou mourn at Last, when thy Flesh and thy Body are Consumed*. It will *bloodily Disturb* the

the Frame of our Bodies, and Exhaust and Poison the Spirits, in our Bodies, until an Incurable *Consumption* at Last, shall cut us down, *Out of Time*. It procures many Grievous Diseases: Hence come Gouts, Cramps, Palseyes, and Scorbuck Taints, upon the whole Mass within us: Yea, There is a Grievous Disease that sometimes Invades *Horses*, and because that *Men* do now so much Play the *Bruit*, that very Grievous Disease is in a disguise come upon *Men* also, to Chastise their Bruitishness. The Seventh Commandment well follows the Sixth; Uncleaness has a *Self Murder* in it. But that which further haitens this misery of *Uncleaness*, is the Juſt Revenge of Almighty God upon it. It was the Admonition, in Eccl. 7.17. *Be not over much Wicked, Why ſhouldest thou dy before thy Time?* Now the Unclean are indeed *Wicked Over much*. Uncleaness is a most Villianous Abuse Offered unto that *Plastick Spirit*, by which Permeating the whole Creation, the Great God Formeth all things. Well might the Lord then fay, concerning this very Sin, *Shall not my Soul Visit for ſuch an Evil as this?* Why, I *am an High Treafon* against the Ma-
jesty

jesty of Heaven ; it is a Clipping of the Coin, that ha's the *Image* of the Great God upon it ; and it is treated as a *Capital Offence*, accordingly. What is man himself, but the *Picture* of God ? Yea, There is one man, who Lies in the very *Bosom* of God, and is God Himself *Blessed forever*. The Roman Emperour made it a Criminal Thing for any man to Carry his *Picture* into any Sordid places : but how then shall the Glorious God bear it, for a man to Smutty His Picture with all the *Superfluities of Naughtiness* ? Or, will that *Man*, who is *God*, and in the *Bosom* of God, bear it, that by our Fault, it should be said, *There is a man, that is a Beast* ? *There's a man Wallowing Like a Dog, & Like a Swine, in the most base Uncleanesses* ! We pretend, all of us, to be the *Members* of the Lord Jesus Christ ; Yea, but shall we make those *Members*, to become the *Weapons of Unrighteousness* ? We are Built all of us, to be the *Temples* of the Holy Ghost : Yea, but shall we make these *Temples*, to become the *Hog-sties* of the Devil ? Truly Death, and an *Early Death*, is but the Proper *Wages* of such a Wickedness ?

Secondly, The Death of the Unclean,

is, like also to be a *Woful Death*. There are indeed Innumerable *Woes*, which they that Live in *Uncleanness*, are, while they *Live*, Exposed unto. Particularly, If they come to be settled in a *Marriage*, among their Neighbours : 'tis well, if they don't meet with sore Crosses, Vanities and Vexations, in their *Marriage*, to Correct them for the *Uncleanness*, in which while they were Single they indulged themselves. When *David* had been *Unclean*, this follow'd upon it, in 2 Sam. 12.10,11. *The Sword shall never depart from thy House*; *Behold, I will Raise up Evil against thee, out of thine own House*. But it is when thy come to *Dy*, that the *Unclean* see the Extremity of their *Woes*.

If you Enquire, *Wherin* the Death of the *Unclean* will be a *Woful One*? For Answer, It will Probably be in much *Poverty*, however in much *Dishonour*, that the *Unclean* must leave the World. *Uncleanness*, is that whereof we are told, in Prov. 6.26. *By means thereof, a man is brought unto a piece of Bread*. It is Commonly by *Fulness of Bread*, that persons do Pamper themselves into *Uncleanness*; Yea, but by *Uncleanness* they come to be *Scarce worth a Piece of Bread*, when

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they go off the Stage. It brings a Secret, but a Certain Elast, upon the Estates of men : Job said of it, *It is a Fire that consumes to Destruction, and it would Root out all my Increase.* Uncleanness, is that also, whereof we are told in Prov. 6.33. *A wound & a Dishonour shall be get, & his Reproach shall not be wiped away ;* that Committeth it. However Honourable a man may be otherwise, Uncleanness will soon lay his Honour in the Dust ; there is a Blot in the Scutcheen, when Uncleanness ha's defiled it : Paul said of it, *It is a Vile Affection.*

Again, The Unclean must Probably leave the World, with the Humiliation of seeing None, or however, but a Poor Posterity rising after them. Tis a frequent Thing, for that Great Blessing of Children, to be Deny'd where the Guilt of much Uncleanness is Lying on the Soul. It was Threatned in Hos. 4.10. *They shall commit Whoredome, & shall not Increase.* There was no Conception in the House of Abimelek, while Uncleanness was designed there. We read of one Committing Adultery, and Presently said our Lord Jesus upon it, *I will kill her Children with Death.* Tis no Uncommon

mon Chastisement for Uncleanness, Write this Person Childless, saith the Lord. Or, if Children are not always Deny'd, yet they are often Cursed, where much Uncleaness is cleaving to the Family. It was Threatned, in Hos. 2. 4. I will not have Mercy upon her Children, for they are the Children of Whoredomes. It ha's been Commonly said, *Peccatum Seminis puniatur in Semine*: Men are very unhappy in their Seed, because of the Uncleaness which those men have used. The Sin of their Bodies, they pay for it in the Fruit of their Bodies. Their Uncleaness ha's this Consequence, that their Offspring are not only an Infirm Generation, but also they do themselves fall into the Like Iniquities that their Parents did before them; to bring the Gray Hairs of those Drooping Mourning Parents with Sorrow to the Grave.

But, Lastly, and Chiefly. There is an Horrible Death of Soul, with which the Death of the Unclean is to be Aggravated. The Second Death, is indeed a Woful One; but such, O such, will be the Death of the Unclean forever. We are assured Concerning such, in Rev. 21.8. *They shall have their Part, in the Lake*.

which burns with Fire and Brimstone ; which is the Second Death. Alas, There is a Judicial Cecity and Sottishness, which Uncleanness do's for a long while bring upon the Souls of men : we read, *It takes away the Heart.* Ay, But, when the Sinners come to Dy, Oh ! What Horror do's then distress their Forsaken Souls ! They *Tremble*, as the Unclean *Felix* did ; They *Tremble*, in the ForeThoughts of the *Judgment to come* ; and they are horribly afraid of coming into that *Jugdment*. Nay, But the *Judgment* cannot be avoided. And what will it be ? Will the Thrice Holy God, Receive any of them, into His Everlasting Rest ? No, No. We are Assured in Rev. 21.27. *There shall in no Wise Enter into it, any thing that defileth.* But what then ? Then Imagine this Day, that you see these *Unclean Goats*, Quaking, and Shaking, before the Tribunal of the Lord Jesus Christ, as they shall at the Last Day, with a *Fearful Expectation of a Fiery Indignation to devour them.* And now, Hear the Judgment ! Why, The *Unclean* have Cherished an Infernal *Fire* in their own Bowels. For this Cause, the Judgment of God upon them, will be,

Depart,

Depart, ye cursed into Everlasting Fire !
The Unclean have Gratify'd the Devil,
who is a Foul-Fiend, in their Filthinesses.
For this cause, the Judgment of God
upon them, will be, *Depart, ye Cursed, with
the Devil and his Angels.* The Unclean
have done Bruitish Things with their
Bodies in this World ; they shall there-
fore be Raised with *Ugly Bodies* in the
World to come ; and in these Bodies,
they shall be so Tormented as to cry out,
O for a Drop of Water to cool my Tongue !
It is said of the Unclean, in Hos. 7.4,6.
*They are as an Oven heated by the Baker,
they have made ready their Heart as an
Oven.* Well, for this very cause, in the
Day of the Lord, that shall Burn like an
Oven, they shall fall under such a For-
midable Doom as that, in Psal. 21.9.
*Thou shalt make them as a fiery Oven, in
the Time of thine Anger ; the Lord shall
swallow them up in His Wrath, and the
Fire shall devour them...*

It Remains that these things have now
their, *A P P L I C A T I O N.*

And. I. Behold, *Who*, Behold, *What*,
is the Mortal Adversary of the World !
The most of men do now *Dy in Youth* ;
More Dy before Twenty, than after Six-

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ty : Yea, tis now to no more than Seven Years that a Life is by the Reckoning of the Lord Abbreviated. But what is it that so drags us along to an Untimely Death ? Truly, Tis *Wickedness* ; and especially, tis *Uncleanness* ; That is the Knite which cutts the Throats of Millions in every Generation. It was demanded, in Job 21.17. *How is the Candle of the Wicked put out ?* Our Lives are not permitted, of themselves to go out, but they are *put out* by Hasty Anticipations of Mortality. Whence is this ? Tis our *Wickedness* that is the *Extinguisher*. Ah ! SIN ; He that sees it, may lay upon it, and unto it, *Have I found thee, O mine Enemy !* SIN tis, that I do in the Name of the Great God, Indict this Day, for the Murdering of the World. It was That which at first Robb'd us of the *Immortality*, whereof our God made us Capable ; and it is That which Continually further *Weakens*, and *Shortens*, and *Forfeits* our Lives. Every Sin is *Mortal* ; there is none *Venial*. Wherefore, If any of you are going to meddle with any *Wickedness*, and especially with *Uncleanness*, I am to call upon you, *Man*, *There is Death in the Pot !* If thou Lovest thy Life, O do not that A-

ominable thing, which is hated by the Scul-
f the Lord ! By Sinning against God,
it is that men do Run upon the Thick Bos-
ses of His Buckler : Yea, but those Thick
Bosses will be the Death of all that Run
upon them. And there are some De-
grees of Sinning, which the *Magistrates*,
the *Vice-gerents* of God, must also in his
Name, inflict a Death upon. There
are Particularly, some sorts of *Turpitude*,
wherein if men Offend, the Officers of
God in the World, are to Rid and Cleanse
the *VWorld* of these Offenders. Job
said, *If my Heart have been deceived by a
Woman, this is an heinous Crime, yea, it is
an Iniquity to be Punished by the Judges.*
And the Crime sometimes may become
so unnaturally heinous, that nothing
less than *Death*, should be the Punishment
from the *Judges* for that *Iniquity*. But
on the other hand, It is a Maxim of
Wisdom, in *Prov. 19.23.* *The Fear of
the Lord, tendeth to Life*; and in *Prov. 19.
26. The Fear of the Lord, prolongeth Dayes.*
No *Elixir* like to that ! *Religion*, will
Establish those Good Terms between God
and Us, that we shall not complain, *Lord,
we are Consumed by thine Anger !* And *Re-
ligion*, will beget such a Calmness, a Sere-
nity, a Satisfaction unto our Spirits, as

will Contribute more than a little to their ~~be~~ long Abode in their Clay-Tabernacles. But after all, if a Religious man do Dy Betimes; as many old *Wolves* Live, when Young *Lambs* Dy; What then? Suppose it be so!

At bene si Moritur, Vita Perennis erit.

The man is to Live in another and better VVorld forever; Even for infinitely more than Hundreds of Thousands of Millions of Ages. His *Life*, in that World, after the Eflux of more Years, than the Stars in the Sky, than the Sands on the Shore, than the Drops of Water in the Deepest Ocean, shall be no nearer to an End, than the first Minute it Commenced! Of Religion, I do then say with *Moses*, in Deut. 32. 47. *Man, it is thy Life!* A Bad man once cry'd out, *Who shall Live?* And a Good man after long answered the Problem so, *The Just, he shall Live.*

I I. Behold, One Ground of the Mortality, which we dayly Behold upon the *Rising Generation* in our Land. What multitudes among us, do we see Dy in Youth! This Land is making the Lamentation that was made by the Church of old, *The Lord ha's called an Assembly against me, to Crush my Young men.* How many Scores of Young men have som. im*;*

been lost from one Little Town, within two or three Years, by the Disastrous *Plagues and Wars* that have been upon us ! And how many of our *Young men* that have Travelled into other *Countrys*, have there fallen under the Terrible Hand of God ! Unto us may our *God* say, as He said unto *Israel* of old, *Your, Young men have I Slain*. But what for, I pray ? Now, Methinks, the *Wickedness*, & Especially the *Uncleanness* too rife among our *Young People*, should be acknowledged, among the *Causes* of these *Calamities*. What said the *Prophet* ? in Isa.9.17. *The Lord shall have no Joy in their Young men, for every one is an evil doer*. So little *Joy* indeed ha's our *God* in our *Young People*, that He is every day saying over them, *Indians, Do you come ; Frenchmen do you come ; Fevers, do you come ; & cut off as many of those young People, as come in your way ! Dreadful case ! But, O Lord, what means the Heat of this thine Anger, against my poor miserable Generation ? Truly, you see the Rise of all this Mischief. Tis because there are so many *Evil Doers* in this Generation. But of all the *Evil-doers*, among our *Young people*, there is one more frequent, or more fatal, than the *Uncleanness*, where in so many of them do mani-*fest

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fest their *Wickedness*. It is possible, that *Old* people, may by their Beastly Baseness ^{now} help to pull down the Fury of a Provoked God upon the Land. It is here said, *The Hypocrites in Heart have their Life among the Unclean*. Why, There may be *Old Professors, Old Church-Members*, that may be *Old Hypocrites* in this regard. They seem to be *Religious*, they will be much at Meetings, they Look devout at the Table of the Lord, they will be very Zealous and Precise about some little Niceties ; Yea, but they are most *Wanton Satyrs* in Secret places ; their Wantonness makes them Stink, before the Son of God, who will have the Churches to know, that He *Searches the Hearts & Tryes the Reins of the Children of men*. Such things as these, are the *Achans* of the Land ! But it is the Young people that are this way the most Extravagant. How few, Oh ! how few can say as the Blessed *Ezekiel* did, *Ab ! Lord God, Behold my Soul has not been polluted from my Youth !* No, I remember a strange passage which *Erasmus's Confessor* had in a Sermon against Adultery ; If, said he, *the Law of Stoning Adulterers to Death were now Executed, all the Stones of this Great Rocky mountain*

that mountain here, would not be enough to serve the Executions. Instead of that, I might say, If all the Young People, that have many ways, Polluted themselves, from their Youth up, were turned out of our Assemblies, we should have Thin Assemblies Left ! And here are especially two of the most ungrateful Seasons, that Young People take to multiply those their Diabolical Pollutions. There is the Close of the Sabbath, and there is the Joy of the Harvest ; these instead of being improved in Thankfulness to God, are Employ'd in spreading of Uncleanness through the Land. Yea, But for this very Cause it is, that God Almighty is by His Desolating Judgments apace turning of them out of our Assemblies. God from Heaven, is denouncing of that Wofulness upon us, in Jere. 6. 11. I am full of the Fury of the Lord, I will pour it on the Assembly of the Young men together ; and that in, Jere. 42. 26. Her Young men, shall fall in her Streets. But I now tell you, Why such Things do come to pass. The Time was, that there were Unclean Young men among the people of God ; Yea, even those Young men that were set a part for the Service of the Tabernacle, were, how Unclean ! It was then said, The Sin of the Young men was very great before the Lord.

And what comes of it, but this ? The Lord Slew the Young men with sweep-ing Desolations. Mark what I say, The Omnipresent God, He is a Witness to all the Unclean Things done by you in Secret places, which, as the Apostle says, *T' were a Shame to speak of.* The All-seeing Eye of God is upon you, in all the Revels, and all the Riots, and all the Baudy Unclean Exorbitancies, wherein you, *Wirk out all Filthiness with all Greediness.* Yea, but the Jealous God immediately then says to the Angel of Death ; *Go Brand tlo'e Young Wretches, for Destruction ; set a Mark upon them, that so the Beesom of Destruction may sweep them away, among the Generation of my wrath.* So tis, that so many of you come to *Dy in Youth !* Leave off then, O Young people, all these Evil wayes. Let me call upon you, as the Angel did upon Austin ; *Take up the Bible & Read ! Take up the Bible & Read !* And now turn, as Austin did, unto that place in the Lible, Rom. 13.11,12,13. *It is High Time to Awake out of Sleep ; cast off the Works of Darkness ; Walk Honestly, ---not in Chambering and Wentoriness.* Unclean Austin was thus Reclaimed ; Good God, That we may now see many an Unclean Sinner so !

But,

III

III. Behold, what we are to do, that so
an *Early*, and a *Woful Death*, may not O-
vertake us. Do that which the Apostle
Directs in 2 Tim. 2. 22. *Flee Youthful Lusts.*

Let me now, with all due Solemnity Ad-
dress all those who are yet in their *Youth*,
with some Necessary *Exhortations* unto
those things, that may prevent their *Dying*
in this their *Youth*. When *Solomon* was go-
ing to make the Report, of the *Wickedness*,
and especially of the *Uncleanness*, practised
in *Jerusalem*, he said, in *Prov. 7. 7.* *I Dis-
cerned among the Youths, a Young Man void of
Understanding*: Such an one there was in
the Snares of Death. Are there none of
those Youths, no such Young Ones, void of *Un-
derstanding*, or, at least, none that are in a
desperate Hazzard of becoming such, in
this Great Congregation? It is with *You*,
that we are now to Expostulate; and unto
you, I say; Consider what you are doing,
Consider where you are going; Hear the
Compassionate *Jesus* now Sighing over you,
*O that they were wise, and that they would
Consider their Latter End!* Upon every Act
of more Enormous *Wickedness*, and especially
of *Uncleanness*; you may say, as in *Isa.
38. 12.* *I have cut off my Life.* You Ripen
in Sin apace, except you Bewayl and Forsake
that Sin. You are Likely to *Dy in Youth*, if
you do not now *Turn in Youth*, from the

Sins that make you worthy to Dy. It has been Celebrated, as a property of our Nation ; They are, [as *Lucan* said of Another] *Prodigia Gens Animi, properare facillima mortem.*

Yea, But if we are forward enough to throw away our Lives, in a way of Courage, yet, Oh ! Let us not be so in in a way of *Wickedness*, and of *Unckanness*. Young man, why so fast ? If thou arrive at Hell, half an Hundred Years hence, one would think, *That* should be soon enough ! But art thou mad upon going down to dwell in the *Consuming Fire, and in the Everlasting Burnings* ; before the ordinary period of Humane Life ? *Foolish Youth ! Who hath Bewitched thee ?* Consider seriously, the direful Comitants of the *Death*, which thou art in such a furious career unto : The Rattle *Snake* is Leaping apace towards thee, young man ; and it will fasten a thousand Stings in thy Soul, when it shall shortly Coyl about thee. Consider, the *Anguish* which thou wilt feel in thy Heart, when thou art passing out of this World. How wilt thou *Mourn at the Last*, and then Gnash thy Teeth, *What a Fool was I thus to destroy my own Life and Soul for ever !* For a young man to be thus Cursed, Like a Sinner of an Hundred Years Old ! Consider the *Welcom* which the Devils will give thee, at thy passing into the other World. How will thole Fiends of *An* *Darknes* !

It has
r Na-
other] *Darkness then insult over thee ? and say,*
whence came you ? what, from a place where
you had the *Gaspe* of *God* ever sounding in your
Ears ! Do they then from such a place as that,
make such haste unto this Place of Torment !
And O Consider the Everlasting Regret, that
will Torture thy Soul, when thou shalt have
the *Unclean* Dragons of the Wildernes, a-
bout thee for ever.

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Under the Influence of these Considerations, Let these Counsels be Acceptable with you.

First. Whatever you do, you must keep this Rule as your *Life* ; Let not your *Life*, be among the *Unclean*. Have you fallen into the *Quagmires of Uncleanness* ? O Get up, like true *Sheep*, immediately ; get your selves *Washed* in the Blood of the Lord *Jesus Christ*, and *Rinsed* in the Saving Waters of Regeneration and Repentance ; yea, Let the Fifty First *Psalm* for ever be the *Tune* of your Devotions. About this you have cause to be the more earnest, because there are very few Recovered out of this Iniquity. Says the Wiseman, in *Prov. 2. 19.* *Few Return !* even when they are quite worn out, their poisoned Souls will still be using *Looks*, and *Words*, that show them to be still *Open Sepulchres*. O Return, if possible, Return. And now, whenever and however you may

Be Urged any more unto Uncleanness, Repel the Temptations, as the pious young Joseph did, in Gen. 39. 9. *How can I do this great Wickedness, and sin against God!* If the Temptation grow yet more outragious, what if you should set your selves to Sing unto the Lord a proper *Hymn*, that may be a special Antidote against the Infestations of the *Fiery Flying Serpents*? It may be that *Musick* may Compose and Allay the Royls in your Souls, and the *Evil Spirit* may withdraw, at the Harp of *David*.

Such a *Shield* as this, has been sometimes held up against such *Fiery Darts*.

Oh! Glorious God, who dost Improve
 The Son of thy Vast Love,
 To be a *Saving Prince* unto
 Them who to Him shall go.
 Thy *Second Person* took on Him
 Mans Nature, to Redeem
 Mens Children from all Sin, and from
 The *Plagues* which thence do come.
 He having *Done* thy Will, Resign'd
 Himself to every kind
 Of *Blows*, from thy Enkindled *Wrath*
 Inflicting *Hell* and *Death*.
 This past; That *Just* and *Humble One*
 Reviv'd, and took His Throne:
 All, That my Soul, may Live, and I
 Each *Lust* may *Crucify*.

Now

Unclean Spirit.

Now is He Able by His Merit,
And Willing with His Spirit,
To Succour them, that in Distress
At His Word Him Address.

Pitty! Dear Lord: some pitty show,
By Him, to Me that Go.

Sad all the Day, because a Slave
Poor Me vile Devils have.

Let Him, I beg, O Let Him be,
Priest, Prophet, King, to me;
And of my Soul-foes make me more
Than a brave Conqueror!

Such Thoughts as these leisurely and thoroughly prosecuted, will Nail thy Lust unto the Cross of the Lord Jesus Christ; and let me tell thee, there is no way to Mortify a Lust, but by Hanging it, on that Blessed Cross.]

But suppose a Disposition to Uncleaness, may be such a Grain in a mans Temper, that it may be called, *His own Iniquity*; what shall we do then? Why then, there is a famous Prescription,

Ores, casta Legas, Fejunes, otia vites,
Si Servare Voles Corpora Casta Deo.

First, Pray much, and pray with him, Lord, Create in me a clean Heart. Then Fast as well as Pray; if you Fast, the Unclean Kind may go out: Fasting Spittle will

kill a Boyl. Nextly, Read much the Sanctifying Truths of God: It is by Taking heed thereto, that, *The Young man may cleanse his way*: but shun all obscene Books, as you would the Rags that had the Plague about them. Once more; Be not Idle, be not Slothful, have something at your Calling still to do. So you may come to say, as one usually too hard for the Devil did, *The Devil never finds me at leisure for him*. You know, when and how *David* fell! But permit me to add one Advice more; and that is; *Call for a Chafing-Dish of Burning Coals*. A Chaste Person sollicited unto Folly requested the young man, to do one thing for her, first; That was, *To hold his hand one quarter of an Hour in a Chafing-Dish of Burning Coals for her sake*. He refused this, as a very unreasonable Thing; but she then Replied, *And how then can you ask me, for your sake, to throw my self Body and Soul, into the Fire of Hell; to Ly and Burn and Broil in that Fire throughout Eternal Ages!* Is not that more unreasonable? Argue at such a Rate as that; perhaps one Fire will fetch out another? Even an Heathen of old, Chaffering about an Unclean Bargain, could say, *No, I won't Buy Sorrow at so dear a Rate*. O Think, what a phrensy 'tis, to cast a Soul into Eternal Fire, for the Dream of, *The pleasures of Sin*, which also are, But for

for a season But unto all add this; what will all signify, if you associate your selves among the Unclean? It was with reference to Uncleanliness, that it is said in Prov. 6. 17. *Can a man take fire in his Bosome, and his Cloaths not be burnt?* Why, if you take the Unclean, for your Companions, if you Drink with them, if you Dance with them, if you Game with them, and if you spend your Time, in their Nocturnal Frolics, you take Fire in your Bosomes; your Souls will take Fire from such Incentives. Be not such a Breast as to run into the Fire; *A Companion of such Fools will be destroyed.*

But *Perit.* Among whom then, shall be your Life? The Rule is, let your Life be among them, that have the Fear of God within them. Don't think, *That a Young Saint will make an Old Devil;* but know, that if thy life be not among Young Saints, thou art like to go to the Devil before thou art Old. Say, with the Psalmist in Psal. 119. 63. *I am a Companion of all them, that fear thee, O Lord, and that keep Thy Precepts.* There are young Persons, that lead a Godly, a Sober, a Righteous Lite; Let your Life be among the Young Josiabs, that Seek the Lord while they are yet young; among the Young Timothies, that from a Child have known the Holy Scriptures; among the young Obadiabs, that can say, *I fear the Lord from my Youth.* There

There ~~are~~ young persons, both Men and Maids, who sincerely and secretly give themselves up to the Lord Jehovah, Father, Son, and Spirit, in the Covenant of His Grace; and who then openly Lay hold on that Covenant among the People of God; May your *Life* be among such young ones! There are young persons, both Men and Maids, in this Town, who do not spend the Sabbath-Evening in such polluting Diversions, as too many do; but they then in Little Knots come together, to seek the Face of God, and Sing the Praise of God, and Repeat the Sermons of the foregoing Day; May your *Life* be among such young Ones! I am confident, you all wish, *Let me die the Death of these Righteous young persons, and let my Last End be like theirs!* But I say to you, Let your *Life* be among them, or else your *Death* will be your Eternal Separation from them.

And **Last** of all; Be at last prevailed withal, to take the *Warnings* of such as have *Died in Youth*, because their *Life* has been *among the Unclean*. You have seen some, in their *youth* carried from the *Living*, by the *Whirlwind* of the *Wrath of God*! Oh! may the *Groans*, the *Cries*, the *Dolorous* and the *Dying Ejulations* of those *Young Transgressors*, become *Effectual Warnings* unto all of you that are yet alive. Let it be

so,

so, Left, that come upon you, which is foretold, in Prov. 29. 1. *He that being often Reproved, hardeneth his Neck, shall suddenly be destroyed, and that without Remedy.* The young persons that have sometimes Died in and for their Uncleaness among us; have you not heard their solemn Admonitions when their Troublie, their Darkness, and the, Dimness of their Anguish, has been upon them. When those forlorn Outcasts have stood just upon the Edges of an awful Eternity, how vehemently have they call'd upon all Survivers, to Beware of coming to the place of Torment after them! Oh! how they have Roar'd unto our young ones, *Whatever you do, Sirs, do not Lead such Unclean, Profane, Prayerless Lives as we have done: How have they Roar'd, Whatever you do, make sure of a precious Christ, for an Immortal Soul; before it be too Late!* Well, Take these Affectionate Warnings. And among the rest, Give Ear unto the Dying Speeches of the young Woman, whose Execution you are to see this Afternoon. She has put into my Hand, and sign'd with her own, these Dying Expressions of her Distressed Soul; which it will not be unprofitable, for me to publish this Day among you.

I am

I Am a Miserable Sinner; and I have Justly Provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the *Anger* of God against me, in the Circumstances of my Woful Death; He hath Fulfilled upon me, that Word of His, *Evil Pursueth Sinners*. I therefore desire, Humbly to Confess my many Sins before God, and the World: but most particularly my *Blood-Guiltiness*. Before the Birth of my *Twin-Infants*, I too much Parlyed with the Temptations of the Devil, to Smother my Wickedness by *Murthering* of them: At length, when they were Born, I was not unsensible, that at least, *One* of them was a live; but such a Wretch was I, as to use a *Murderous* Carriage towards them, in the place where I lay, on purpose to Dispatch them out of the World. I acknowledge that I have been more Hard-Hearted than the *Sea-Monsters*: and yet for the Pardon of these my Sins, I would Fly to the Blood of the Lord Jesus Christ, which is the only *Fountain set open for Sin and Uncleaness* I know not how better to Glorify God, for giving me such an Opportunity as I have had to make sure of His Mercy, than by advising & entreating the *Rising Generation* here, to take Warning by my Example; and I will therefore tell the *Sins*, that have brought me to my

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shameful End. I do Warn all People, and especially, Young People, against the Sin of *Uncleanness* in particular ; 'tis that Sin, that hath been my Ruine ; well had it been for me, if I had answered all Temptations to that Sin, as *Joseph* did, *How shall I do this Wickedness and Sin against God ?* But, I see, *Bad Company* is that, which leads to that, & all other Sins ; and I therefore beg all that Love their Souls to be familiar with none but such as fear God. I believe, the chief thing that hath, brought me, into my present Condition, is my *Disobedience to my Parents* : I despised all their Godly Counsils and Reproofs ; and I was always of an Haughty and Stubborn Spirit. So that now I am become a dreadful Instance of the Curse of God belonging to *Disobedient Children*. I must Bewayl this also, that although I was *Baptised*, yet when I grew up, I forgot the *Bonds* that were laid upon me to be the Lords. Had I given my self to God, as soon as I was capable to consider that I had been in *Baptism*, set apart for him, How happy had I been ! It was my *Delay* to Repent of my former Sins, that Provoked God to leave me unto the Crimes, for which I am now to Dy. Had I Seriously Repented of my *Uncleanness* the *First Time* I fell into it, I do Suppose, I had not been left unto what followed. Let all take it from me ; they little think, what they

they do, when they put off turning from Sin to God, and Resist the Strivings of the Holy Spirit. I fear, 'tis for this, that I have been given up to such *Hardness of Heart*, not only since my long *Imprisonment*, but also since my Just *Condemnation*. I now know not what will become of my Distressed, perishing Soul, but I would humbly Commit it unto the Mercy of God in Jesus Christ; Amen.

Every Clause of this Writing, has more than Once or Twice been Distinctly Owned by this Dying Soul, before Various Witnesses. Indeed, I Fear, I Fear! This is not *All* that she should have Acknowledged. However as far as they go, may the Lord God now Sanctify these Warnings, to all the *Young Ones*, for whom they are intended!

§ And now, unto you that are presently to Dy, an *Early* and a *Woful* Death, because of your *Life* among the *Unclean*, [as well as unto the other Poor Creature, that for the very same Crime, stands here in the same Condemnation with you] I have but *One Word* more to speak.

I Question whether ever any Prisoner in this World, enjoy'd such means of Grace as you have done since your Imprisonment; & it may be there never was a Prisoner more *Hard-Hearted*, and more *Unfruitful*, than you have

have been under those means for a long while together. Many Hours would not serve to Recite the *Instructions* and *Awakenings* that have been inculcated upon you, since you were first Apprehended ; and you have now but a few Minutes left you, to make Sure of that Great *Salvation* which has in all been tendred you. But Miserable Soul, *How canst thou Escape, if thou neglect that Great Salvation?* However, there is One *Word*, wherewith I am to acquaint you after all ; 'tis in Zech. 13. 1. *There shall be a Fountain Opened for Sin, and for Uncleaness.* Your Sin has been Uncleaness; Repeated Uncleaness, Impudent Uncleaness, Murderous Uncleaness : You must, like the *Leper*, Cry out, *Unclean ! Unclean !* But behold, there is a *Fountain* set Open for you. Only be it known unto thee, that all thy known Sins must be *Vomited* out by thy Penitent *Confession* of them, when thou comest unto that *Open Fountain*. And Oh ! How should this Dissolve your Adamantine Heart into the most Penitent *Confession*, when that altho' you have shed the *Blood* of your own Children, to cover your Uncleaness, yet the Son of God, is willing to Wash your Soul, in his own most Invaluable *Blood* ? Come then I beseech you, unto that, *Open Fountain*; Come with Importunate entreaties that the *Blood*

74. An Holy Rebuke to the

of the Lord Jesus Christ, may Warr away
all your sins ; and that you may be Sanctify'd
as well as Justified, by this Blood of the
New-Covenant. Because you have been a Bloody
Wretch, therefore 'tis that now you must
not Live out half yoar Days ; The Primitive
Christians, I find sometimes using these
words, *We count it a sort of Murder to dis-
turb Conception ; and what shall we count it
then to Kill Infants already Born into the
World ?* Why, Thou Elizabeth, (and thy
Black Fellow-Sufferer there !) has been such
a Bloody Murderer. But Oh ! See to it,
that you be not a Deceitful One ; you say,
That sin becomes Bitter, and, that Christ be-
comes Precious, to your Soul ; O be concer-
ned that you be not Ruined by this thing,
*A Deceitful heart hath turned her aside, she
Dyes with a Lye in her Right Hand !* Altho'
Solomon speaking of them that have been
Rescued from the entanglements of Unclean-
ness, could say *One man among a Thousand
have I found, but a Woman among all those
have I not found ;* yet, why mayst not
thou, what ails that Unconquerable Heart
of thine, that thou mayest not be such a
Saved Woman ? What shall I say ? *tho'
thou hast gone a Whiring, yet Return unto
me saith the Lord.* Say then ! Within a
few Minutes thou shalt be standing be-
fore the Judgment-Seat of God, from
whence

whence there was never made the offer of a Saviour; But I am now once more to Renew that Offer in thine hearing. Say, thou Forsaken Soul! The Lord of Heaven Himself, do's from Heaven yet once more ask of thee; Shall I be thy Lord-Redeemer? Shall I bestow on thee *Wisdom, and Righteousness, and Sanctification, and Redempson?* Dost thou Consent, Poor Soul, Canst thou Consent? Behold, this is the last time of asking. The Lord of Glory does now, after all thy Abominations, put this upon thee; Shall I give unto thee, both *Repentance and Remission of Sins?* Shall I bring thee into a state of *Reconciliation with God?* If thou dost Refuse, thou shalt never hear one Kind Word from the Lord Jesus more; thou shalt hear nothing but the Thunder of his *Wrath* Cursing of thee in the Bottom of Hell, till the very Heavens be no more! If thou dost Comply, there is then yet Hope in the *Latter End;* thou art then yet a *Prisoner of Hope!*

Oh that we may now see thee Washing the *Feet* of Our Lord with thy *Tears, and with a moved Melt-*

An Help Meekness for the
Melted, Broken Soul, Clasping
about those His Glorious Feet,
untill He shall say, Her
Sins which were many
are For-
given
her!

F I N I S.

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